ALEXICACUS

SPIRIT of SALT of the WORLD,

Which vulgarly prepar'd is call'd

THE SPIRIT OF SALT.

OR,

The transcendent Virtue of the true

SPIRIT of SALT

Long look'd for,

And now Philosophically prepared and purified from all hurtfull or Corroding Qualities, far beyond any thing yet known to the World: being both safe and pleasant for the use of all Men, Women, and Children.

By CONSTANTINE RHODOCANACES, *Grecian* of the Isle *Chios*, and one of his Majesty's Chymists; which is the sole author and inventor of this Spirit.

In a Physical Laboratory in *LONDON*, next door to the *Three Kings Inne* in *Southampton Buildings*, near the *Kings Gate* in *Holborn*.

Where all manner of Chymical preparations are carried on without any Sophistication or abuses whatsoever.

This third Edition is enlarged with some extraordinary Testimonies, Advertisements, and rare Medicaments.

By His Majesties special Direction and Allowance.

Πᾶν ἀγαθὸν ἑαυτῷ τοῖς ἄλλοις ἐστὶ κοινωνικόν.

London, Printed by *R. D.* in the Year 1664.

To the Reader.

HAving promis'd (as is to be seen in the following Apologie to his Sacred Majestie) to give a farther relation of the excellent virtues, and use of the Spirit of Salt of the World, confirm'd by sundry experiments here in England: accordingly I have here done it: (though omitting many experiments to prevent tediousneß) which I call The Spirit of Salt of the World, to difference it from that which is commonly called Spirit of Salt. For many hearing what great succeß my Spirit of Salt hath had, they concluded that which was vulgarly call'd so, would have the same. The contrary to which is found: for not long since a sick person making use of the common Spirit of Salt bought at the Apothecaries, dyed upon the taking of it. This relation I received from the Right Worshipfull Sr. Tho. Middleton, several other witneßes attesting the same. This relation charitie towards my Neighbour, commandeth me to make publick, that hereafter greater caution may be had in using the vulgar Corroßv Spirit of Salt, instead whereof I make publick this, which is moßt innocent, and healthfull, as may be seen in the following teßtimonies.

There are some who pretend to make this Spirit according to my preparation, wherefore I think good to let the World know, that as yet this Secret hath not been communicated to any; nor muß it be, it being so ordered by his Majestie.

The Apology of the Author which he presented to his Majesty, and now hath made publick for the satisfaction of others.

May it please your most excellent Majesty;

THat the ample testimony of Sr. Thomas Middleton *lately tendred to your Sacred Majestie touching my preparation of the* Spirit of Salt, *as to the differente thereof from that vulgarly practised, might receive some farther confirmation: And that worthy person's commendation of me in that respect might obtain at least your Majestie's Excuse. It hath happily been so ordered, that the eminent virtues of the said Spirit should approve themselves to the world several experiments, a few of which out of many, lest I should be tedious, taken from original copies, subscribed by such as have made their observations of it upon themselves and others, I do hereby humbly submit unto your Majesties inspection, hoping withall, that when I shall be so happy as to reprint my small Tract touching the Virtues thereof, and it's operation, it shall be performed under your Majesties favourable protection: to adde hereunto many testimonies, if perhaps by such means the preparation of this excellent Medicine, especially in Scorbutick distempers familiar (as hath been observed) unto your Majestie's Kingdomes, may be admitted, and receive no discouragement from those who are pleased at present to think otherwise of it than experience hath evinced to be true.*

Testimo-

Teſtimonies touching the *Spirit of Salt*, as it is prepared by Mr. *Conſtantine Rhodocanaces*.

(*I had intended to have added to this third Edition of my Book, many freſh Teſtimonies, which have been brought unto me from ſeveral perſons; but in regard I find that this my* Spirit *is in the judgement almoſt of all men received with a ſingular commendation, I do forbear to create any unneceſſary tautologies to my Readers; But yet there being ſome Teſtimonies of great conſequence, I cannot let paſs all; that the Truth may be affirmed, It's virtues more illuſtrated, and every one with more ſecuritie and chearfulneſſe may uſe it as a remedie that eaſes and cures all griefs and maladies.*)

The firſt Experiment.

Mr. *Lyne* Gentleman, living in *Aleſford* being ſick of the Stone in the Reins, was cured by the *Spirit of Salt*, and he had a ſon, which being eight years old, could neither ſtand nor go; and by his own advice, he gave to his ſon every day ſome drops of the *Spirit of Salt*, and in ſix weeks time, he was brought to his Limbs and ſtrength, that to the admiration of all about him, he goes very well.

2. Mr. *Francis Cotton* of *Gadſden* in the County of *Hereford*, and ſervant to her Majeſtie the Queen Mother, was for 18. years together troubled with the Scurvy, which ſo far had wrought upon him, that from head to foot he was extremely diſtempered both with a lightneſſe in his head and pain throughout all his body, that he could neither ſleep, nor take natural reſt; by the *Spirit of Salt*, with the mixture of other medicaments prepared by me, he was perfectly cured to his health in the ſpace of two months.

3. *Iane*

3. *Jane shepheard* living at the *blew Boar* in *S. Giles*, being very much troubled with the Stone in the Kidneys for six years, so that she could not rise, and at length was given up for one incurable, by the use of the *Spirit of Salt* mixed with *aqua cælica*, (of which water we have spoken in the end of this book) was altogether freed from her distemper, voiding three spoonfulls of gravel, and two stones of the bigness of a pease.

4. *Joseph Hooper* Confectioner, living on *Ludgate*-Hill, was cured of the Tooth-ach, with which pain being for the most part troubled for the space of two years, was cured by only taking the *Spirit of Salt*.

5. *Elias Price*, living at the sign of the *three Kings* by *Southampton* buildings, was dangerously sick, and so full of pain all over his body, that he cryed out with great exclamations, and also his breath being almost stopt, and his stomack out of order; so that all accounted him as a dead man, was by the blessing of God, and this *Spirit of Salt* and *Aqua cælica*, cured in two dayes.

Mr. Richard Morton *reciteth upon his own observation as followeth.*

6. That a Minister in *Lincoln shire*, born and bred in that County, having been Scorbutical from his Childhood, and at the 35. year of his age grievously afflicted, insomuch as from head to foot, the symptomes of that distemper were manifest upon him, and having in vain attended upon the Countrey Physitians for his Cure, did at length betake himself to the use of a certain Diaphoretick Powder of the composition of the said Mr. *Rhodocanaces*, and after thrice using thereof with this *Spirit of Salt*, drinking thereof every morning a convenient Dose as he was directed, for the space of a month, by which means he recovered his health unto admiration.

7. That

7. That another Minister of *Worcester-shire* having been sorely afflicted with the Scurvy for the space of six or seven moneths, so as he had little or no strength left, especially in the lower parts of his body, was yet by the use of this *Spirit* within a short time delivered from that languor and weakness of his parts, with whatever other symptomes of his Scorbutick distemper.

8. That a Country-man of the same County, sick of an inveterate Head-ach, which afflicted him at certain times every day, having been left by the Physitians, and in opinion near death, did after a purgation once and again prescribed, make use of this *Spirit of Salt* for the space of a week, or thereabouts, and was thereby suddenly and strangely recovered.

9. That a Gentlewoman being greatly obstructed in her Lungs by the space of a moneth, or more, and thereby very much weakned, as also through Hystick passions very frequently brought almost unto death, having used many other Medicines to no purpose, was by the use of this *Spirit of Salt* within a short time recovered, and delivered from all the ill symptomes before recited.

These things Mr. *Morton* testifieth, as he expresseth it willingly and upon knowledge.

The testimony of C. Sankey Lond. August. 1663. as followeth.

10. That labouring under a continual Feaver for some dayes, and sorely afflicted with obstructions, insomuch that there was just fear of a Jaundise, he by the use of this *Spirit of Salt*, prepared by Mr. *Rhodes* meet, & taking thereof to the third or fourth time, did forthwith recover to his former condition of health.

This testimony Mr. *Sankey* gave under his hand upon his own experience therein, desiring to serve the profit of others.

The

The testimony of Samuel Rand *under his own hand, Lond.* June. 1663. *as followeth.*

11. That being sick of a Quartan Ague for almost nine moneths together, and using other Medicines to no effect, he, by the use of this *Spirit of Salt* prepared by Mr. *Rhodocanaces*, and exhibited by ten drops in Posset drink three or four times, was delivered from his Ague.

The testimony of Mr. Jonas Moor *as followeth.*

12. That he going forth for *Tangier* as Commissioner for overseeing the Mold, did, with others, store himself with a quantity of this *Spirit of Salt*, prepared in the form of a Balsome by Mr *Rhodocanaces*, the use whereof was found to be to their very great refreshment, as quenching their thirsts in the fiercest heats they met withall for almost 12. hours together, and preserving them from every disease throughout their whole Voyage.

This Mr. *Jonas Moor* testifieth under his hand, as he expresseth to this end, that others in such cases might accordingly furnish themselves as they did.

13. Mrs. *Bird* gave some of this *Spirit of Salt* to her Children that were troubled with Wormes, which it presently kill'd and brought away.

14. The Wife of Mr. *William Palladay* troubled much with the Scorbute spots and Inflamations in her Feet, by the use of this *Spirit of Salt* was recover'd; which her Children afterwards making use of were much benefited by it also.

15. *Edward Atkinson* having been long troubled with a Cough, and thereby much weakned, and also for most part of this Winter having been usually taken about 4. of the Clock in the afternoon with an Aguish distemper, great Thirst, Grizing and Chilness all over his Back, violent Coughing, reaching to Vomit, and a great indisposednes:

all

all other means proving ineffectual, by the late use of this *Spirit of Salt*, prepared by Mr. *Rhodocanaces*, he found great benefit; that is, taking it in Posset-drink about four of the Clock in the afternoon, his distemper much abated, and all the symptomes removed, so that now he is in a much better temper: Therefore he thought it necessary to give this Testimony as an excellent Remedy.

March 19. 166½ *Edw. Atkinson.*

16. *Anne Read* wife of *Burnel Read*, living in *Wheelers* street in *Spittle* fields *London*, being very sorely troubled with the Dropsie, Scurvy and other Diseases, so that she thought her self past cure, was made whole and perfectly restored to her health, only taking of this *Spirit of salt*.

There are also some ingenuous Doctors of the Universities, who (as I am informed) preferre this *Spirit* of my preparation before any other, though having not at present much familiarity with them, I have not the opportunity of publishing their particular testimonies: onely Dr. *Robret Sprackling*, one of the Golledge of Physitians at *London*, being of my former acquaintance, and having received and experienced this *Spirit* of mine, desireth more; and in his Letter to me, testifieth, that he had often experienced the excellency of it.

☞ Since which time Dr. *Sprackling* visiting me at my house, acknowledged that he had fully experienced it's great Virtues in expelling Gravel, curing intermittent and continual Feavers, and (much beyond his expectation) in the Scurvy. Although his modesty refused to publish any thing under his hand, pretending that his Testimony was too inconsiderable to adde to the repute of this excellent Medicine. He is now in *London*, and, I am certain, will not disown this my Relation.

Therefore this my *Spirit* ought not to be tryed by outward ſigns, and vulgar notes, as the colouring of Metalls, the Smell, Taſte, *&c.* (which ſignifie nothing) but by the excellent effects it hath in expelling grievous Diſeaſes, and which it leaveth to all wiſe obſerving men, as certain ſigns of its goodneſs, and its unblameable virtue.

This *Spirit* hath been approved by divers who have made uſe of it, for having in it a moſt excellent virtue for the procuring of ſleep.

The tranſcendent Virtue of the true Alexicacus Spirit of Salt *of the World.*

THere have been ſo many preparations of *The*, commonly called, *Spirit of Salt*, unduly made, retaining moſt pernicious accidents, as it will be a hard matter to have the worth of that which is perfect admitted into a vulgar Creed. Yet when the noble and univerſal qualities of ſeaſoning and preſerving our Food by common Salt are weighed, the ingenuous muſt needs conclude, that when rightly ſeparated from its dregs and ſcum, and preſented to us in its ſtrength and vigour, it cannot but be worth a welcome reception amongſt intelligent perſons; Its Virtues inward, and outward, being publiſhed and experienced.

And

And first, as to the inward.

THough it communicates not much nourishment to the Body it self, yet it procures a good appetite, helps digestion, keeps the Body loose, prevents putrifaction of any thing in the Stomack, strengthning and cleansing it from all raw and flegmatick humours, whether they proceed from Drinking, or otherwise, and prevents Drunkenness, or sickness therefrom. The manner of using it followeth afterwards by it self. *Stomack.*

In Feavers of long continuance, its very good, quenches thirst in such as languish under hot distempers, or from what cause soever drought doth arise in the well & healthfull, in hot weather cooling the *Bloud*, and inflamed *Liver*. *Feavers.* *Thirst.*

At all times it revives the Body, and expells diseases that arise from a corrupted *Bloud*, by purifying it, that lay before idle, and setled in the veins, and makes it volatile, and to proceed more regularly in it's circulation. *Bloud.*

It delivers the *Breast* and parts adjacent, from Rheums and Distillations. *Rheums.*

A rooted Cough, and the shortness of Breath, proceeding from thence, without much difficulty it perfectly cures. *Cough.*

It helps the *Liver* and *Spleen*, in its unnatural weight and burthen. *Spleen.*

It stifles the *Iaundise* in the birth, or kills it in its strength. *Iaundise.*

The hypochondriacal *Melancholly*; pains also in the Sides and Bowels, and whatsoever hath its beginning from Wind, it easily disperses and removes. *Wind.*

Most especially it clears the Body from all hydropical humours, and those which the Legs bear with much regret and trouble. *Dropsie.*

It keeps the *Ureteries* from all filth, or slime, and sends away the water that lurks betwixt the skin and flesh, by Stool and Urine. *Vrine.*

Stone. Persons afflicted with the *Stone*, it helps whether in
Gravel. Reins or Bladder, and forbids Coallition of the Gravel, and in time dissolves the Stone, if not already congealed and hardned.

Lungs. Its good for healing the Ulceration and Consumption of
Falling-sickness. the *Lungs*, the *Falling sickness* and the *Palsie.*
Palsie. And for the *Scurvey*, it's the most approved Antidote
Scurvy. and Remedie.
Wormes. Prevents breeding of *Wormes*, and kills them where they are.

Plague. It's a received Preservative against the *Plague*, and doth very much help those already inflicted.

Poyson. As also any that are poysoned by *Opium*, &c. or stung by Serpents, Spiders, or otherwise.

Women. And as to women, it removes obstructions, helps them to the benefit of Nature: And those that have the Matrix clog'd with superfluous humours, may use it with success.

Thus much for the inward Benefits.

For the Virtue outwardly used.

IT keeps a good and lively Colour. Any putrifi'd wounds or proud flesh, being gently washed with it, are cured, and the place preserved by it, clean and sound.

It brings life into benumm'd Members, and is very good against the Cramp.

It's good for the Kitchin, in rendring Meats gratefull and pleasant; for instead of *Vinegar*, *Lemons*, or other sharp Sawces, it's more healthfully taken: mixt with *Sugar* it's excellent Sawce for Roasted meats.

By it *Raisins* recover their former bigness and beauty, mixt with some Fountain water, are pleasing to the pallat, and very cordial to refresh a weak Stomack.

Pigeons,

Pigeons, *Chickens*, and all fleſh ſeaſoned with it, are of a pleaſing relliſh: *Beef*, ſteeped in, or ſprinkled with it, is made tender.

It cleanſeth the *Teeth*, and makes them as white as ſnow.

To ſay no more, it's that which cuts the Sinews of all Diſeaſes, and ſupports, as well as reſtores weak Bodies.

One thing more cannot be omitted, when at Sea, water is ſcant, a little of this prepared into a *Salt*, laid on the tip of the tongue in a ſmall proportion, takes away all inclination to drink.

It may be outwardly applied for the *French* Diſeaſe: as alſo in cold Gouts, mixed with Oyl of *Turpentine*, *Wax*, *Amber*, *Harts-horn*, or the like.

Theſe are ſome of the rare advantages, that attend this *Spirit* of *SALT*: Others there be more ſecret, which require private impartment.

Who uſe it ſhall find theſe Effects: If any doubt, let them try in ſome one, and by that judge the reſt.

Directions for the Uſe of the Spirit *of* Salt.

FIrſt in GENERAL. It may be put and taken in all ſorts of Liquors; as Water, Beer, Ale, Syder, Wine, Broths, Sawces, *&c.* More healthfully uſed than Oranges, Lemons, Vinegar, or Verges; and with Oyl is moſt pleaſant: Indeed it's proper in all ſorts of Cookery, to be uſed by the healthy, to prevent the Maladies mentioned in the Treatiſe of it's Nature, as well as for their Remedie; and that ſo much as gives the Pallat a ſmart relliſh, at the diſcretion of the Uſer: No errour can be committed, by taking any quantity from 10. Drops to 40. That proportion at any time,

time, mingled with Sugar may be doubled; and taken in a Mornings-draught, is very Efficacious: For it preserves not onely the Bodie, but what-ever it receives, from all manner of Corruption, by Restoring Nature to it's Primitive State. To preserve health that quantity will serve. But if any man be actually sick of any of the mentioned Diseases, he ought to take of this *Spirit of Salt* thrice every day, *viz.* in the morning, at three a clock after noon, and when he goes to bed. The Quantitie he ought to take, must be a Spoonfull, or half a spoonfull, or less; according to the age of the person grieved: and taken in Posset-drink, Ale, or other kind of liquor; But it is to be observed, that in *Agues*, he ought to take this *Spirit* prepared according to the former instructions, a quarter of an hour before the coming of the Ague fit, or in the very instant when it cometh; and also if in the Fit he thirsteth, let him quench his thirst with it; for this *Spirit* may moderately be taken at all times of Feavers, and is alwayes good for it. But if the Ague be so strong, that it cannot be so soon and wholly driven away, (which sometimes happens) it may be, by other of my Medicines; of which (after) in this Book, by the blessing of God, the party grieved shall be certainly cured: And the like is to be understood of other Diseases.

In PARTICULAR, for such as are in health, and desire to be kept so; 40. Drops of this *Spirit* in half a pint of any sort of Liquor, is a good Standard: And after the proportion of 80. Drops in a Quart, it revives all sorts of Beer, Ale, Syder, and Wine; long preserving them both Strong and Generous: And the like quantity being put into Barrels of Water, for Mariners to drink at Sea, it will be better preserved, have a gratefuller taste, and avoid that putrifaction which ariseth from Raw Water; especially preventing the Wormes and Scurvy. And so also for preserving Meat in long Voyages, 40. Drops hereof mingled with a

Pint of Water, and ſo proportionably covering the Meat, will increaſe the Weight, and make it wholeſome.

In dreſſing all ſorts of Fiſh, Fleſh, and Fowl, being old and Tough, they are made Tender and nouriſhing, by ſo much hereof mingled with any Spices, Water, or Butter, and ſprinkled on them, as may give a quick taſte in their Sawces. Any cold Meat alſo ſprinkled therewith, is preſerved from detriment.

In Pickling any Sallets, as Cucumbers, Capers, Fennel, Purſlain, Broom-buds, *&c.* being mingled with Water, and Salt, ſo as to make it ſharp and quick, is very healthily pleaſant.

To prevent the Tooth-ach, to cleanſe and preſerve the Teeth white, put 6. Drops in a ſpoonfull of ruuning Water, (or for the Curious into Roſe-water) and with a ſmall Linnen Rag rub the Teeth; and it's impoſſible they ſhould corrupt, or putrifie: It cleanſeth them from their Corroſive Gravel.

As for WOMEN, in moſt caſes it's fit to give private directions: But for ſuch as give ſuck, let them, with 60. Drops turn a Pint of Milk into a Poſſet, and take the Whey, mingled with Sugar *(if they pleaſe)* and drink a reaſonable draught thereof in a Morning, faſting an hour after it, and their Children will be kept thereby from the Scurvy, ſmall Pox, Feavers, Convulſions, Wormes, and the like Diſeaſes, giving and preſerving a freſh and healthy Colour.

In CHILDREN. Who deſire to prevent the *Stone* and *Gravel*, which (by experience) deſtroyes them, as well as others (who are not capable to take other Medicines by reaſon of the Nauſeouſneſs and great quantities) may give them of this ſort of Poſſet drink, and they will find it both preſerving and cleanſing thoſe parts of the Body ſubject to theſe Afflictions, & alſo promiſe good natural reſt to them.

If any

If any delight in *Alſmaticum*, or *Aromaticum*, 'tis a very good Vehicle to drink of this *Spirit* 30. or 40. Drops in a Diſh of it.

In Agues juſt before the Fit, in continued Feavers, in the morning, half a ſpoonfull of this *Spirit* in a drought of wine or Beer, keeping in Bed a while to ſweat, is very healthfull: If any deſire to make it more effectual, they may take a greater proportion, adding Sugar to make it pleaſant.

Almoſt infinite other advantages; as preſerving dead bodies intire, *&c.* are hidden in this *Spirit*; which in ſucceſs of time, by Gods grace ſhall be manifeſted: and if any deſire more exact inſtructions in their particular Caſes, they may repair where i'ts made, and be more fully directed.

Of the Balſom of Spirit of Salt.

WHere this *Spirit of Salt* cannot be carried in Glaſſes for fear of breaking, it may be had made up in a Balſome, which ſaid Balſome is both a Comforter and quencher of Thirſt to all perſons travelling on Foot or Horſeback, or in Armies; both for the Cavalry and Infantry, alſo for any that are bound in any Voyage to Sea, who all are oftentimes forc'd to drink ſtinking water, and the like, which is moſt pernicious to humane nature, and breeder of all dangerous Diſeaſes. The Directions for taking of it is thus: Let them take the quantity of a ſmall Nut upon their tongue with their finger, or on the point of o Knife, three or four times one after another, as they ſhall find themſelves refreſhed; But where any ſort of Drink is to be had, let them diſſolve the quantity of a Wallnut, in three or four ounces of any kind of drink, and uſe it as often as they ſhall find occaſion, and it will work the Effect.

This is very excellent good alſo for all Gentlewomen, either with Child or otherwiſe, and for all young children, either taken of it ſelf, or diſſolved in any kind of Drink. It hath the ſame virtue as the *Spirit of Salt* it ſelf. This

This *Spirit* is to be had in ſeveral Glaſſes ſeal'd with the *Roſe* and *Eagle*, with 3. Greek Letters, K. P. X. and about the Seal, *Verus Spiritus Salis.*

As at

Mr. *Milward*, *Bookſeller*, at *Weſtminſter-Hall* Gate.

Mr. *Moncks*, His Majeſtie's *Silk-Dier*, near *Scotland-gate* by *Whitehall.*

Mr. *Charles Morgan*, *Grocer*, in *Henrietta*-ſtreet in *Covent*-garden.

Mr. *Tuckeys*, *Stationer*, at the *Black-ſpread-Eagle* in *Fleet*-ſtreet, over againſt S. *Dunſtans* Church.

Mr. *Samuel Heyrick*, *Stationer*, at *Grayes-Inn*-Gate in *Holburn.*

Mrs. *Mortons*, *Cheeſemonger*, at the *Spotted-Leopard* in *Aldersgate*-ſtreet, near the *Half-Moon* Tavern.

Mr. *Daniel Pelcome*, a *Millener*, at the *Golden Goat* in *Goldſmiths Row* in *Cheapſide.*

Mr. *Thomas Whittleſey*, *Stationer*, at the ſign of the *Globe* in *Gracious*-ſtreet, over againſt the *Croſs-Keyes* Inn.

At any of theſe places may be had what quantity of this *Spirit* any deſireth, at the rate of Eight ſhillings a Pint; and to that end Bottles of Pints, Half-pints, and Quarter of pints are there ſealed up to be had, and what is ſo ſealed and ſold is the onely avouched *Spirit of Salt.*

An Advertiſement.

Envy is wont to ſnarl at Virtue, but it can never hurt it. There are very many, who out of a perverſe opinion, with words artificial enough, dare carp at, and diſpraiſe this *Spirit of Salt*; notwithſtanding they are altogether igno-

rant of the Preparation of it. To whom this saying out of *Hippocrates*, in his Book *de Decenti habitu seu Decoro*, shall be a sufficient Answer:

Καλὸν γὰρ ὃ ἀπὸ τῆς ἰδίης τέχνης λόγος, πᾶν γὰρ ὃ τι περ ἐκ τέχνης, ἐν λόγῳ ἔστιν ἰδεῖν. τὸ δ' ἐκ τέχνης, μὴ ποιεῦν δ', μηδὲ ἀνέχρη δυνατὸν ἐξεργάσ. τὸ γὰρ εἰπεῖν μὲν, μὴ πρόσεστι δ', ἀμαθίης καὶ ἀπειρίης σημεῖόν ἐστιν. οἷόν τε γὰρ μάλιστα ὁ ἰητρὸς, σοφίῃ μὲν τῶν ἐπιτηδευμάτων, ἀλλήλοις δὲ τῶν ξυνομίων ἐστὶν ἐπίφημος· οἱ γὰρ ἀδύνατοι οὐ συναγωνιοῦσι, ἀπὸ βοηθήσιος δέονται.

A most excellent thing is that Reason, which is drawn from the matter which any man hath learned: for whatsoever it be that is wrought by Art proceeds from Reason: but whatsoever is artificially spoken, but not artificially performed, argues both the way and reason void of Art or skill. Therefore any thing only opinionated without Action, is a notable token of lack of Knowledge, and want of Skill. And it is accounted a crime for any man to talk of Opinion, especially in Physick, and commonly it destroyes those that have need of it: for the Sick wants Help, not Reasonings.

Some others again studying their own private Lucre, rails against me, and speaks whatsoever comes uppermost (as if I had done nothing but ill.) But to these I oppose those very many men, that have made tryal of this my *Spirit of Salt*, and having recovered their Health by it, have commended it very highly, and have given a very large Testimonie of it's Virtues. Some of them having experienced it, have found the benefit of it against Obstructions; others against the *Scurvy*; others against *Consumptions*; others against the *Tooth-ache*; others against Malignant *Feavers*; others against *Agues*; others against the *Stone* in the Reins; others against the *Suppression* of Urine; others against the *Dropsie*; others against the *Weakness* of the Sinews, Muscles and Joynts; others against the *Swimming vapours* of the Head, and *Head ache*; others against *Catarrhs* and *Colds*: so that indeed, (as some Letters sent unto me do testifie) it may be accounted a *Catholick* or *Universal Medicament*.

There-

Therefore I say, they that speak evil of me ought not to Curse, or be any wayes angry with me; but rather against the Excellency and Efficacy of this SPIRIT; or against those that Commend it, and bless God for the benefit of it: for this is to oppose the Truth, and Kick against thorns.

Therefore, for my part, I shall never leave off preparing it; if for no other reason, but only that I know, it is most Excellently good.

Many of my friends, intelligent men, do wonder, and say, how it is possible, that one Medicine can cure so many and so various Diseases? To whom before I answer, I bring this saying out of *Hippocrates* in his book *de Natura Hominis*, which saith,

Αἱ δὲ νοῦσοι γίνονται, αἱ μὲν ἀπὸ τοῦ διαιτημάτων, αἱ δὲ ἀπὸ τοῦ πνεύματος, ὃ ἐσαγόμενοι ζῶμεν. That all Diseases proceed partly from the manner of our Living, and partly from the Air we draw into us, without which we cannot Live.

If therefore a man may have one sort of Liquor, by whose help the Spirits in him are both ruled, and a measure is set, either accidently altered, or brought into his pristine Vigour, yea also hindered from running into divers circumstances and qualities both outward and inward, of distempers (whereby his intrails are vitiated; οἰκονομία, the *regimen* of the Bowels, and the whole bodie it self put into κακοξίαν, a malignant habit:) He may, I say, not only being sick be made whole, but also preserved sound to the time limited by God. But Experience hath found, and doth testifie, that this *Spirit* which I make doth render the Bowels & inward parts clean and firm, doth corroborate and strengthen the Powers, and keep them constant, makes good and easie Concoction, and to breathe freely, and keep warm his whole Body in a like temper and heat; for the firmnesse and strength of the Bowels, and the integrity of the Powers doth

 much

much further the preſervation of Health; for indeed they are the very Fort and Caſtle of our Livelihood; from whence *Hippocrates* elſewhere commends that man who is *Εὐκοίλιος*, that is, he that hath clean and ſtrong Bowels.

But this I ſay for my Concluſion, that the Reader may diligently obſerve, that he take not Doubtfull things for True, Weak things for Solid, and Arbitrary for things ſurely ratified; for whatſoever by daily Experience is certainly approved, ought alwayes to be preferred before any that happens by Chance, and that more eſpecially in *Chymical* Medicines; In which, as in a ſtorm at Sea, the Mariner hath much adoe to attain to his deſired Port, without danger of being ſwallowed up of Quick-ſands, or beaten in pieces againſt Rocks; whereas Experience dictates, that many being deterred by the ſhipwrack of their Fortunes, have caſt away all hope & expectation of obtaining their wiſhed-for-Haven.

Of other Medicines which are made ex Sacro Saturno.

The praiſe and excellencie of *Sacri Saturni* you ſhall find in my other ſmall book, intituled *A diſcourſe of Antimony*, which is to be had at my houſe.

MOreover, there are made of *Antimony* ſeveral ſorts of Medicines, namely, the *Crocus*, or Mineral Saffron; the *Flowes*; the *Glaſs of Antimony*; the *Antimonial Cup*; the *Butter*; the *Mercurius vitæ*, or vomiting powder; the *Regulus*; the *Golden Sulphur*; the *Salt*, and *Oyl* made thereof by Reſolution in a cold place; as alſo ſeveral kinds of Tinctures. For our part, we know how to make four diſferent Tinctures of *Antimony*, whereof the one excells the other in virtue, according to the purity of the matter, whereof they are prepared. The ſame way of our ſweating powder: and theſe our Medicines cauſe no vomits at all, but work only by Sweating, and that kindly too; and without any moleſtation or offence to the ſtomack: And at *Cambridge* there are many perſons who can atteſt this Truth with me, as alſo here in *London*. We prepare alſo, beſides the Tinctures, and the Diaphoretick, another Medica-

ment,

ment, which is a ruddie powder, and we call it the *Theion* of *Hippocrates*, and our *Panadon*, becauſe it purgeth all the Emunctories, or paſſages of the Body, by Vomit, by Stool, by Urine, by Sweat, and an inſenſible tranſpiration. We prepare alſo the Salt of *Antimony*, which hath the ſame effects with our *Theion*, this only excepted, that the Salt purgeth only downwards, by Stool & Urine, and in that reſpect is better than our ruddy powder for ſuch Patients, who cannot endure vomiting Medicines. Of all, and each of theſe we ſhall now diſcourſe, that ſuch perſons who deſire to have them, may know what they are good for, and how they ought to be taken, and in what quantity.

Of the Uſe, Virtue and Doſe of our Antimonial Tincture.

This Tincture is a good and a ſafe Medicine, and may be taken inwardly, or applyed outwardly with much benefit: for it cures the *Leproſie*, the *French Pox*, the *Scurvy*, all *Feavers*, the *Falling ſickneſs*, the *Dropſie*, the *Plague*, the *Meazles*, the *Itch*, and ſuch other Diſeaſes. In *Megrims*, and pains of the head, and the *Hypochondriack* melancholy, it avails much. It expells Poiſons, cures thoſe that are Aſthmatical; killeth Worms, and helps in many other diſtempers, which cannot be cured with Simples. It cleanſeth the Bloud, emptieth all vicious humours of the Stomack; brings down the Courſes, and maketh Barren Women fruitful; in the *Gout* alſo, and the *Stone*, it is a commendable Medicine. The Doſe thereof is alterable, according to the age of the Patient, wherein alſo there muſt be a reſpect had to his ſtrength, and to the violence of the Diſeaſe. To little Children of 2, 3, 4, or 6 Months old, you may give one or two drops in their Mothers Milk againſt *Worms*, *Itch*, *Feavers*, *Convulſions*, *Falling-Sickneſs*, or *Meazles*; but to Children of one, two, or three years old, you may give four drops in Milk or Wine, and you may ſafely repeat this Doſe every third or fourth day. But if you would only uſe this Medicine as a Preſervative, to prevent diſeaſes, then you may give it little Children twice a Month, and it will ſtrengthen them, and prevent the ſaid Diſeaſes, by cleanſing their Bodies, and purging out all bad humors. But to perſons of 15 years of age, or 24, you may give 6, or 10 drops in ſugar'd Wine. And to thoſe of 25, and ſo forwards to 50 years of age, you may give 10, 20, or 40 drops: and alwayes

you

you may encreaſe, or diminiſh the Doſe, according to the age of the Patient, with reſpect had to the ſtrength of the Diſeaſe, and his body. In the *Gout* and the *Stone*, give 10 drops in Wine or Ale every day, in the morning faſting: but if the Patient be very weak, give it only every third, or fourth day, and ſo continue it to the end of the Cure; but let him withall uſe a temperate dyet. In the *Leproſie*, the *French Pox*, and the *Scurvy*, take this Medicine every day in the Morning; but if the Patient be weak, then take it but every ſecond day, and that ſo long as you find it neceſſary. In the *Falling-Sickneſs*, and the *Dropſie*, it is to be taken after the ſame manner. But in intermitting Feavers, take it an hour, or ſo, before the Fitt, or when the Fitt is quite over; and the Patients ſhould always in their ordinary drinks take ſome of our *Spirit of Salt*, in every diſtemper. But if it be a quotidian Feaver, then take the Tincture every morning. In peſtilential Diſeaſes, take a Doſe of it preſently, and repeat it every day. But if you would uſe it only for a Preſervative, to prevent the *Plague*, then take it but once a week. In all other outward diſtempers, you muſt take a Doſe of it in the beginning of the Diſeaſe, and continue it once every day till your diſtemper be removed; and by this means all maladies may be cured, without putting the Patients to any pain. Our *Diaphoretik* powder is alſo effectual in all Diſeaſes, wherein we have preſcribed the Tincture: and may be adminiſtred from one Grain to 40, having always a reſpect to the age, and ſtrength of the Patient. The beſt Vehicle to adminiſter it in, is *Malago* Wine; and let the Patient keep in his Bed to ſweat, as he muſt do alſo when he takes the Tincture. And always in intermitting Feavers give the Powder, as well as the Tincture, before the Fitt.

Of the Theion *of* Hippocrates.

This is a moſt excellent Medicine againſt the *Falling-Sickneſs*, *Feavers*, *Plague*, *Gout*, *Leproſie*, *French Pox*, *Pains in the Head*, *Meazles*, and *Melancholy*; and in one word, it is a commendable Medicine in all kinds of Diſeaſes. In outward Maladies alſo, as old Sores and Wounds, it effects much; namely, if the Patient be inwardly purged with it: Women with Child only excepted, for to them it muſt not be adminiſtred, nor conveniently to any

ſuch,

ſuch, who are ſo far ſpent, and weakened with Diſeaſes, that they have not ſtrength enough left to take Phyſick. The uſual Doſe to thoſe that are not above 15 years, is from one Grain, to 3, 4, and 5. To thoſe that are of full age, and in the flower of their youth, ſuch a Doſe is to be adminiſtred, as ſhall be able to make them vomit; namely, 6, or 8 Grains; but if the Patient abhors a Vomit, then let him take our Salt of *Antimony*, whereof we ſhall ſpeak hereafter. To Infants, and little Children young of age, the Doſe is from half a Grain, to one Grain. It may alſo be adminiſtred to new-born Children, againſt *Convulſions*, and *Epileptick Fitts*, but the Doſe muſt not exceed the bigneſs of the Seed of a Rape, and it muſt be given in the Mothers Milk. But if the Child be ſtrong, and above half a year old, you may encreaſe the Doſe, ſo as it may effect ſome viſible operation, and purge out the bad humours; and by this means you may alſo prevent the *Meazles*, and many other Diſeaſes which uſe to afflict Children. Of a truth, by this Medicine all Maladies wherewith men are troubled, may be eaſily cured, and at a cheap rate.

Of the Salt *of* Hippocrates.

This Salt of *Antimony* is in a manner better than the *Theion* of *Hippocrates*; and of a truth, it effects great matters, and many grievous Diſeaſes are cured therewith. It avails much againſt the *Gout* and the *Stone*, and is a very deſireble Medicine for ſuch as are afflicted with them. The Doſe of it is variable: to thoſe of full age, you may give one Scruple, or a little more; to little Children, the Doſe is from one Grain, to 12, according as they are leſs, or more in years. It empties all bad humours, by a very gentle Purgation, which is worth our notice. The proper Vehicles to adminiſter it in, is Wine or Ale, or any Broth whatſoever.

Beſides the aforeſaid Medicines there is to be had one other, which comprehends all the Virtues of Animals and Vegetables, and is called Aqua Cœlica, *whoſe virtue and Uſe is as followeth.*

Of the Virtues and Uſe of Aqua Cœlica.

Aqua Cœlica is a Spirit very volatile and piercing, and may be uſed both outwardly and inwardly. Firſt, it is good againſt all obſtru-

obructions and ſtoppings; it cleanſeth the Bloud: it is excellent good againſt the *Plague*, and all Epidemical diſeaſes, as the *Venerial malady*, *Leproſie*, *Scurvy*, *Hypochondriacal melancholy*, *Malignant Feavers*, and all Diſeaſes which are diſperſed by ſweating or bathing. It cures all kinds of *Agues*, and the *Colick*, and all *Winds*: It doth eaſe pains which happen by a fall or bruiſings; it cauſeth Urine and Sweating, and withall expells Malignant humours: it helps the ſtoppings of the Terms, and the ſtifling of the Matrix: it is prevalent in ſtiff Conſtructions, the Falling-Sickneſs and Palſie, and in irregular and extraordinary Terms of Women, a moſt admirable remedie.

And, in a word, this *Water* before all other things, is a moſt rare comforter of our connatural humane Subſtance; becauſe it preſervcs from corruption, comforting our ſtrength, and continually reſtores and corroborates our vital Spirits, becauſe it digeſts all crudities, and all ſuperabundant ſuperfluities and defects of our body, and brings them to an equal poiſe: and becauſe it cauſeth many good effects, according to the diſpoſition of the Subject to whom it is applyed. The Doſe is from four drops to fourty, according to the age and ſtrength of the partie taking it, in a glaſs of *Malige* wine: but for want of ſuch Wine, in Ale or Beer. Beſides, it is a moſt excellent remedy againſt the *Gout* in the joynts, and all parts of the body: it extinguiſheth all *Inflammations*, and cures the *Gangrene* and *Ring-worm*, it diſſolves congealed Bloud: it eaſes pains and Swellings; it ſtrengthens the Sinews: alſo mingled with running or conduit-water, it eaſes the Tooth-ach: mingled with a Glyſter, it kills *Worms*, and mitigateth the *Colick*. I alſo for many Diſeaſes mingle it with the *Spirit* of *Salt*, to be uſed inwardly or outwardly, with the Water called *Anima Mundi*, and I have found it very ſucceſsfull.

Laus DEO.

FINIS.